

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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in this city.
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paper, may be addressed to BURR & SMITH—post paid.

Missionary Intelligence.

From the Missionary Magazine for September.

SYRIA.—Mr. Wolcott left Beyroot 3d May, and
arrived at Damascus on the 4th. The city contains
about 100,000 inhabitants.

Having completed the arrangements for having
his family reside at Damascus, he returned to Bey-
root 12th May, and on the 19th was expecting soon
to take his family to Damascus.

Mr. Beadle had arrived at Aleppo, and met a
strong opposition there which seemed likely to
prevent his renting any house in the Christian
part of the city. The papists were at the head
of it.

Writing from Jerusalem, 11th May, Mr. Whiting
mentions that the political affairs of the country
were very quiet. The Turkish rulers were
oppressive, and inefficient, and not likely to carry
on the government successfully for a very long
time.

SMYRNA.—Mr. Temple writes June 10. There
are many most encouraging evidences in this part
of Turkey, that the Lord has actually begun his
good work in the conversion of a considerable
number of precious souls among the Armenians.
I have seen and heard more within the last year,
indicating the actual presence of the blessed Spirit
of grace, than in the nineteen preceding years
of my sojourn in this part of the world. The work
of the Lord is begun. I trust it will go on with
power.

On the 17th June, Messrs. Smith, Homes and
Peabody with their wives, arrived at Smyrna, and
as the steamer Beyroot was ready, Mr. and Mrs.
Smith embarked the next day for that place. All
were in good health.

CONSTANTINOPLE.—Mr. Dwight writes the 18th
June:

We are on the eve of great events here. There
is now, among the Armenians especially, not only
a prevalent spirit of inquiry after the truth, but also
a thirsting for deliverance from the shackles of
past generations. A mighty battle will soon be
fought between the enemies and friends of light
and liberty of conscience.

The indications of a thorough reformation
among the Armenians are as promising as ever.
Lately we have heard of thirty-five individuals of
this nation in a village beyond Nicomedia, who
have become enlightened, and are studying the
Scriptures as their only guide. This work was
commenced through the reading of some of our
books, which Mr. Hamlin and myself sent there
from Nicomedia last year by the hands of a man
who called upon us from that village, and who has
become, we hope, a renewed man. His influence
there has been important. He comes frequently
to Constantinople on business, being a merchant,
and while here he attends my meetings, and has
much intercourse with us, and then goes back to
his village, and relates the wonderful things he
has seen and heard. Mr. Hamlin's school which
was disbanded is now filling up again. There is
an appearance of an outbreak of opposition here
every now and then, but the Lord restrains the en-
emy and our friends were never so bold and de-
termined as at present.

NESTORIANS.—Doct. Grant left Constantino-
ple for the mountain Nestorians, June 4th. The
missionaries at Constantinople have since heard
of his arrival at Trebizond, and his departure from
that place for the contemplated scene of his labors.

OREGON INDIANS.—Letters have been received
from the missionaries, dated as late as 28th March.
At some of the stations, the usual labors were go-
ing on prosperously, while at others, there was op-
position, and the prospects were disheartening.

For the Christian Secretary.

Adjustment at Baltimore—Mistakes Corrected.

Mr. Editor:—I perceive in religious period-
icals of the day, some mistakes in the statement
of particulars, connected with the election of the
Board of Managers, of the Baptist Triennial
Missionary Convention of the United States, as-
sembled at Baltimore, in April of this year.—
For the purpose of correcting these mistakes, I
ask a place in your columns for this communica-
tion.

When the Baptist Triennial Missionary Con-
vention was organized in 1813, it embraced those
who held slaves, and those who did not.—
No objection was on this account made to the
Union of the Denomination in the Missionary
Enterprise, and therefore no requirement was
made of the one party by the other, that either
should relinquish his opinion or practice on the
slavery question. But in the course of the last
year, some of our Northern brethren of the
Convention, organized the American Baptist
Anti-Slavery Convention, and sent forth a cir-
cular to the Ministers of the Slaveholding States,
in which they and their flocks were admonished
of the sin of holding property in man. They far-
ther required of us a manumission of our slaves, as
the condition of admission to their pulpits and
communion tables. The requirement was not
complied with, and we were therefore excluded
from their visible fellowship.

Believing as we do at the South, that the
Scriptures tolerate Slavery, by recognising the
relation of master and slave, in the admission of
members to the membership of the same church, with
directions to each how to act towards the other,
we felt aggrieved at the requirement. Of the
members who were represented in the Conven-

tion, from which the requirements proceeded, we
were ignorant, and therefore felt embarrassed as
to the mode in which we should act in the case.
If a few only of our Northern brethren were
united in the requirement, no serious difficulty
could arise, but if the majority were concerned
in it, a dissolution of the Missionary Convention
would necessarily take place. On this point, no
official information could be obtained before the
meeting of Convention. Hence in the agitation
of the subject before the Edgefield Baptist As-
sociation, to which I have the honor to belong, the
Delegates to the Convention were instructed to
obtain the information, so necessary to guide the
Association in its course. At the meeting of our
Baptist State Convention, the information given
us on this subject by the Agents of the Amer-
ican and Foreign Bible Society, and the A. B. H.
Mission Society was cheering. These brethren
assured us, that the body of our brethren at the
North was opposed to the proceedings of the
Anti-Slavery Convention, and would be ready to
state such disapprobation, at the meeting of the
Triennial Convention in 1841. Whereupon
our Convention requested the Delegates of the
Slaveholding States to the Triennial Conven-
tion, to assemble in Baltimore before the meet-
ing of that body, that they might prepare to meet
it, as they should judge proper, and in harmoni-
ous concert. To this body of Delegates was
the adjustment of the existing difficulty com-
mitted. It will, therefore, be understood, that when,
in this communication, I shall speak of acts of
the Delegation of the South, as bearing upon the
adjustment of the difficulty, it is this Delegation
that I mean.

It is proper to state at this point, that the only
qualification for membership in the Convention,
and other general Institutions of our Denomina-
tion is a pecuniary one; though their Boards and
Executive Committees must consist of regular
members of some Baptist Church. The require-
ment of manumission by our Abolition brethren
and their refusal on our non-compliance with it
to admit us to their communion tables and pul-
pits, involved therefore no forfeiture of member-
ship.

Previous to the meeting of the Slaveholding
Delegation in Baltimore, a conference was held
in that city, composed of a few leading brethren
from the North and South. The design of this
conference was, the free exchange of opinions
on the best mode of adjusting the difficulty in
question. The result was seen in the voluntary
offering of the preamble and resolutions, as pre-
sented by brother Cone, and adopted by the
Northern brethren, and which were readily ac-
cepted by the Slaveholding Delegation. This
preamble and these resolutions have long been
before the public. They contain the informa-
tion desired by the South, viz: That the body
of our Northern brethren are not Abolitionists,
and disapprove of the proceedings of our Abolition
brethren. In obtaining this information, I
obeyed my instructions. As to all else, I was
without instructions, and free to vote, according
to my own judgment, in the election of the Board
of Managers.

In the above preamble and resolutions, no prin-
ciple of compromise appears. And it is impos-
sible that such a principle should appear there,
for the case did not admit of it. A compromise
imports the giving up of certain points by one or
both parties in any matter of difficulty. The
parties to the existing difficulty were the Abolition-
ists and Slaveholders. But between these,
there was no arrangement. Therefore there
could be no compromise between them. The
parties engaged in the adjustment had no diffi-
culty among themselves to settle. They were of
one mind. As friends to a common cause,
they made known to each other their views,
which were found to be similar, and they re-
solved to continue together in the prosecution of
that cause, notwithstanding the aberration of a
few, who were enlisted under the same banner.
I do, therefore, affirm, that there was no compro-
mise between the Northern brethren and the Slave-
holding Delegation—that there was no agreement be-
tween these parties to the adjustment to leave off
any member of the old Board of Managers, or to
put on any new member. The subject was not
discussed by either party in any of their meet-
ings. I for one, affirm that I made no agree-
ment with any one or more persons, to sacrifice
a single member of the old Board, nor do I know of
such an agreement between any of the members
of the Convention.

It was stated in newspapers, in private cor-
respondence, and in personal interviews, as an op-
inion, that Abolitionists should be excluded from
the Boards of Executive Committees of the Con-
vention and the other Institutions. But all this
was opinion only. The Slaveholding Dele-
gates disclaimed, on the floor of the Convention,
any instruction on this point, and no constituent
body of the Convention had, as far as my in-
formation extends, made any such requirement. If
the opinion, that abolitionists should be ex-
cluded from the Board, had weight, it was the weight
of opinion, approving itself to the electors,
not the weight of authoritative requirement. And
that there should be no ground for the accusation
of sacrificing any brethren, the general ballot was
adopted, in the election of the Board, that each
voter might cast his vote, as he should please.
When therefore I observed the statement in the
Recorder and Watchman, as quoted from other
papers, that a compromise had been made, by
which two brethren were sacrificed by the omis-
sion of their names from the ticket of voters, I
was surprised, and the more so, when the writer
added, that the Southern Delegation readily came
into the measure.—Since my return from Balti-
more, I have been informed, that one of the
Southern Delegation, not of South Carolina, did
cause, on his own responsibility, a ticket to be
made out, from which the names of the two breth-
ren alluded to, were omitted, and that some Nor-
thern brethren, seeing the name of the Southern
member omitted, agreed also to omit the name
of the Northern member. But the omission of

the name of the North Carolina member of the
Old Board, and the introduction of the name of
the other from that State, in its place, proceeded
on the principle of personal preference, not on the
principle of compromise, by which a sacrifice was
made.—This is what I have from my informants,
as I understood them. These voted for the old
member, brother Meredith. The Georgian Dele-
gation did the same, and as far as I know, all the
South Carolina Delegation did so.

The thought of sacrificing the brethren "Ga-
lusha and Meredith," or of proscribing any one
for conscience' sake, by the Southern Delegation
in concert with the Northern brethren is inad-
missible. For these terms involve the idea of
the privation of some right, or the violation of
some principle, neither of which occurred in the
election of the Board of Managers. Member-
ship in the Convention, gives no right to office,
since this right is acquired only by the votes of
the members. If the members shall, by their
votes, put one man in office, rather than another,
no privation of right is inflicted, or violation of
principle perpetrated. All the rights of our
Abolition brethren were sacredly regarded—they
made or seconded motions—they discussed
subjects, and gave votes—they were placed on
Committees, and requested to lead in the devo-
tions of the Session. The custom of appoint-
ing a Committee for nominating a Board of Man-
agers was superseded by a resolution to appoint
the Board by a general ballot, as already stated,
that each man might vote, free from extraneous
influence.

It is to be remembered, that the Board is elect-
ed for three years, and entrusted with the charge
of the whole Foreign Missionary Enterprise
during this period. It behooved the members of
Convention then to look with great care over the
length and breadth of the land and throughout
the Denomination, out of which the selection
was to be made. For it could not escape their
notice that the election of Abolitionists might be
of serious disadvantage to the cause in the
slaveholding regions, whilst it would conciliate
those of Abolition sentiments. On the other
hand, the rejection of Abolitionists from the
Board might alienate the body of Abolitionists,
and conciliate the slaveholding regions. All
these considerations, with others that deserved at-
tention, should have been taken into the account,
and I doubt not, were, for the most part, duly re-
garded, before the votes were cast. So that upon
righteous principles, I am satisfied, was the result
brought about, and not upon the principle of com-
promise, sacrifice or proscription.

Desirous of associating the statements of other
brethren from the North and South, with my
own on this subject, I have delayed their publi-
cation, until I should receive them in answer to
my enquiries. A distinguished and estimable
brother from New York, who was active in the
adjustment writes thus: "I heard not a word
upon the subject of a compromise, or sacrificing
the Ultraists, Galusha and Meredith, for the
sake of securing union between the North and
South. As to any coalition, resulting in the
exclusion of any members of the Board, on the
ground of compromise, it is all news to me, and
therefore I was surprised to see the statement in
print." A brother from Georgia, whose praise
is in all the churches, writes thus: "At the house,
at which we staid, it is believed all Southern
members voted for Meredith. So far from mak-
ing any compromise with Northern members,
upon the subject of election, the Southern mem-
bers made no claims, proposed no terms, of any
kind. Northern brethren asked nothing of the
South; they, the South, yielded nothing to the
North; I know of no compromise, so says my
colleague." In a sermon that my beloved and
excellent brother Dr. Sharp, delivered to his
people, on his return from the meeting of Con-
vention, he thus speaks: "There was no prom-
ise made, no pledge given, no agreement entered in-
to by the brethren at the North, to exclude Abolition-
ists from the Board. There was no compromise
proposed by leading brethren at the South, in which
it was stipulated beforehand, that, for a certain con-
sideration, no matter what that consideration was,
the Abolitionists without exception, should be vot-
ed out of office."

I now trust, that all erroneous impressions, in
reference to "the compromise," by which it has
been said "Galusha and Meredith" were sacri-
ficed, will be removed. I trust, also, that the
adjustment or removal of the difficulty will be
seen in its true light, as formed upon the prin-
ciples of the Gospel—that there is nothing in it,
which is calculated to give offence to our Abolition
brethren, whilst it should give full satisfac-
tion to all our brethren, at the North and the
South, the East and the West—that they all
should be thankful for the interposition of Divine
Providence, by which the happy and scriptural
arrangement was brought about. What I have
written above, Mr. Editor, is published with the
sincere desire of allaying any unkind feeling, that
may have a place in the breasts of any of the De-
nomination in reference to this matter.—My ear-
nest desire is, that we may all be united on scriptural
grounds, in the great work of accelerating
Messiah's reign on the earth.

A word or two more on the true nature of the
difficulty, into which the doings of the Abolition-
ists threw the South, and the character of its re-
moval, and I shall close. I say their doings, for
their opinions never distressed us. We concede,
to them and to all men most readily, the right
of holding what opinions they please. It was
their doings, then, that caused the difficulty. I
mean, by their doings, their denunciatory lan-
guage, their circular, in which we were charged
with crimes, of which we were unconscious,
and their unscriptural requirement of us to do
that, which was beyond their authority to demand
of us, as the condition of the continuance of their
visible fellowship. Now it is evident, that if all
the Northern members of Convention were of
the same mind with the abolitionists, our con-
nexion would necessarily be dissolved. Whether
they were or were not, we were uninformed.

This was the precise difficulty, and so stated in
the corresponding letter and resolution of the
Edgefield Baptist Association, both of which articles
I had the honor to present to that body.—
Now if the body of our brethren at the North
disapprove of the doings of the Abolitionists
and would give us proof of such disapproval,
so that we should be satisfied that they were not
Abolitionists, then the difficulty would be re-
moved. Our Northern brethren did afford this
proof amply and unequivocally in the pre-
amble and resolutions alluded to above. The ex-
clusion of Abolitionists from the Board of their
votes in connexion with the votes of the South,
added another evidence that they were not Abolition-
ists. And in this light only is the opinion,
which had been so generally expressed, that Abolition-
ists should be excluded from the Board, en-
titled to any weight: For if we could sit with
them in Convention, we could act with them on
the Board. But as membership in Convention
is acquired by the payment of a given sum,
without regard to christian or church fellow-
ship, there could be no expression of the feel-
ings of the members of the body in reference to
the doings of the Abolitionists, by any question
of their admission to, or exclusion from, seats in
Convention. It could only be expressed in not
placing them on the Board, and by explicit as-
surances, both which were done. It has been
said, that the same expurgation should have been
applied to all the boards of our General Insti-
tutions. This is the fact, if I remember right,
in the boards of the Sunday School and Publica-
tion Society, and American and Foreign Bible
Society. It is admitted that the board of the A.
B. H. Mission Society has not undergone this
expurgation. But let it be understood, that its
organization requires of it, immediately after its
appointment, the election of a committee of seven,
to whom the whole business is committed for the
year, and that the meetings of that Society are
annual; so that the prevalence of Abolition influ-
ence in that Society must be small under such
circumstances, when it is known that the com-
mittee has not a single abolitionist on it and the
board itself but two.

With these evidences from our leading Nor-
thern brethren, that they were not Abolitionists,
the question with the South as it appeared to their
Delegation was: can we remain in the Conven-
tion with the few Abolitionists there, though
their treatment of us has not been of the kindest
sort? Can we, for the sake of the noble cause
in which we are embarked, and which has re-
ceived such blessing from God, bear with christian
fortitude such unkindness from these good,
but mistaken brethren? Can we remain with
them in Convention, to carry on, without division,
the GRAND MISSIONARY ENTERPRISE?—The
answer was plain. We can.

And now is not the character of the removal
of the difficulty a good one? It involves in it no
concession of principle, or of right. It is not
calculated to offend any one, even the Abolition-
ists themselves. Some few were not pleased
with it. But there are very few, for as far as
my knowledge extended, there were not, out of
250 members of Convention, 15 Abolitionists
present. Some of these were conciliated, and
went home with altered views of their slave-
holding brethren and of Abolitionism. Brother
Galusha endeavored himself to the Convention by
his mild, pacificatory conduct. The tone of the
Abolitionists, who were in Convention, has been,
since our meeting in Baltimore, moderated. The
manner in which the removal of the difficulty
was effected, led to such intercourse between the
Northern and Southern members, as to endeavor
them to each other in closer bonds. The whole
intercourse was delightful—"brotherly love"
was not seen "to continue," but to prevail.
He who had left on record, the encouraging
promise, "Where two or three are gathered in
my name, there am I in the midst of them," gra-
ciously fulfilled it on this occasion. The presi-
ding influence, the breathing of his own blessed
peaceful spirit, bowed the heart in submission to
his will, and happily prepared the brethren to
submit themselves to one another in the Lord.—
So deeply impressed was the Convention with
the fact that God was in our midst, that the fol-
lowing resolution obtained unanimous approval:
"Resolved, That the fervent thanks of the Con-
vention are due to our Heavenly Father, that,
throughout the deeply interesting discussions
and transactions of this session, He has caused
to prevail so large a measure of christian affec-
tion and harmony." And now in conclusion,
let me entreat my brethren at the North and
South, to help with their prayers, that the adjust-
ment of the difficulty may not be disturbed. My
firm conviction is, that the manner in which it
was effected was of God, and that no other mode
of adjustment was consistent with the preserva-
tion of the union of the Denomination. In this
view of the matter let us thank God and take
courage.

Affectionately yours,

WILLIAM B. JOHNSON.

Edgefield, C. H., S. C., 6th Aug., 1841.

N. B. All the Baptist Newspapers of the United
States are respectfully requested to give the
above an insertion.

A Rich Reward.

A beloved and useful missionary, who has spent
ten years in Burmah and Siam, was recently ad-
dressing an assembly of Christians in the first
Baptist meeting-house in Providence, when among
other interesting statements, he spoke in substance
as follows:

After years of toil and anxiety, we had at length
prepared translations of some portions of the word
of God, and some other publications, to direct the
perishing heathen of Siam to the Saviour of sin-
ners—but we had no press, and we knew not how
to obtain one—when the delightful news reached
us that the First Baptist Church in Providence had
raised the necessary funds to procure us a press,
and soon after we had the happiness of receiving
the welcome gift—and now, my beloved friends, I
have the pleasure in the name of the heathen, of

thanking you for that press, which has been the in-
strument of sending the means of salvation to thou-
sands of the benighted Siamese.

As I watched the countenance of that assembly,
and saw the tear of emotion mingling with the
smile of grateful joy on many a countenance, I
could not help feeling that for what they had done
they that moment received a RICH REWARD. I
thought, too, there will be many such rich rewards
received in heaven, and perhaps not only by those
who have cast in of their abundance, but even on
some poor and humble widow, who has been able
to cast in her two mites for the salvation of the
heathen, when in the light of eternity, the histo-
ry of those two mites shall be traced—and some
converted and glorified heathen shall greet that
poor widow as the instrument of sending that si-
lent messenger of mercy, which led him from dumb
idols to serve the living God.

Christian reader, if thou shouldst be permitted
to meet but one such, in yonder blessed world, as
the result of all that thou hast done, or ought to do,
for the salvation of the perishing heathen, would
it not be a RICH REWARD?—Bap. Advocate.

The Fallen Family Altar.

It was fair and beautiful when it was standing;
for it was a monument of man's regard for his
Maker; may I not say, of man's regard for those
most near and dear to him. What an agency
for good to the whole family circle is the domestic
altar! Its incense pleases Him in whom all
the families of the earth are blessed. How many
mercies silently distil upon that household, be-
cause its altar stands. How many evils are averted
because that is a house of prayer! How power-
ful and happy the restraining influences over
the whole circle of worshippers, are those scenes
of domestic worship! How many temptations
have they repelled! How many insidious snares
of Satan have been escaped through their influ-
ence! They have been like the pillar of fire by
night and the pillar of cloud by day.

But the altar is fallen! No incense burns there.
That beautiful monument is prostrate in the dust.
Surely none but ruthless hands could have made
such a desolation. Who is the destroyer?

That pious wife did not do it. It was her zeal
and love and prayers that most powerfully con-
tributed to its erection. And she has upheld it
with an unwavering and resolute hand. As it
trembled to its fall, did she not tremble? And
when it fell, did she not deeply mourn the desola-
tion? There is not a spectacle of sadness more
painful to her than that fallen family altar.

Did the loved little ones of that domestic circle
pull the altar down? They? They were sur-
prised and astonished when it fell? Their little
hearts felt that something sad had occurred in
their home. The stated hour of worship came,
but there was no worship, for the altar was gone?
They were sad. They felt bereaved. They asked
a mother's explanation. She answered with
her tears.

Did the reason and conscience of the husband
and father pull that altar down? They never did
such a dreadful work. They interposed. They
sent a remonstrance that shook the soul of him
that was proposing the altar's overthrow. His
soul has not forgotten the rebuke which, like in-
jured friends, they poured upon it, the day that he
threw the altar down.

Will that altar rise again? If the tears of a pi-
ous wife could do it—if the spiritual wants of that
lovely group of children could do it, if conscience
might be heard, then would the altar be raised
again. But these have all failed. Their voice
of remonstrance and entreaty has poured forth
long and loud the powerful appeal. But the altar
rises not!

What responsibility is his who suffers it to lie
in the dust! He robs God of his glory; robs his
domestic circle of the most powerful dissuaders
from vice, the most powerful agencies of virtue
and piety. He robs his own soul of substantial
happiness. He cannot do all this, and not arm a
just and holy God against him. It will be sad
for him to die reflecting upon the Fallen Family
Altar.—Boston Recorder.

HAPPY INFLUENCE OF THE SABBATH SCHOOL.—
In the early history of the Sabbath School in
W—, there was connected with it a large fam-
ily of children, whose parents were disbelievers
in a future retribution.—Among the miscellaneous
books which these children carried from school,
the parents at length found one which contained
sentiments at variance with their own.—They
were much offended, and withdrew all their chil-
dren from the school, excepting one daughter of
12 or 14 years of age. This daughter had be-
come deeply interested in the school, and she im-
portuned her parents with such tender earnestness,
that she gained permission to remain. She was
early led to embrace the truth in the love of it, and
she is now an active, efficient member of the
church, and the only one of the family that is not
now wandering in the dark mazes of error and im-
penitence. She regards this institution as pecu-
liarly the instrument of her salvation.—Had she
been compelled to leave the school with the other
members of the family, with whom she would
probably now have been blinded in error "with-
out God, and without hope in the world."—S. S.
Visitor.

**THE INDIAN'S OPINION OF THE BOOK OF MOR-
MON.**—An old Indian having attended a Mormon
meeting, and heard one of its advocates extol Mor-
monism; was requested to give his opinion of its
merits. He began detailing the great good which
had been done by the Bible, God being the author.
And, said he, the devil, seeing this, determined
that he, also, would have a Bible of his own, and
accordingly, he wrote the book of Mormon. But
on examination he felt ashamed of his work and
so he hid it, in Ontario County, New York. But
Jo Smith dug it up, and published it as a revela-
tion from God?

A wise man looks upon others as he does on
his horses—all their caparisons of title, wealth and
place, he considers as mere harness.

Home Mission Department.

For the Christian Secretary.

TEXAS.

AMERICAN BAPTIST HOME MISSION ROOMS,
Sept. 17th, 1841.Extracts of a letter from Rev. James Hucksins, to
the Corresponding Secretary, dated

GALVESTON, August 17, 1841.

The interest in Houston still continues to increase. One young man of great respectability and superior powers, is apparently near the kingdom of heaven. Another, educated for the Roman priesthood has become, with his family, a constant attendant on my ministry. Since commencing this I have heard of the conversion of another member of our congregation, in addition to the one reported above.

Our brethren in this city are finishing a large hall as a place of worship. The lumber is purchased, and a part of the pews constructed. Four other denominations are building churches, but all of them with foreign capital. Not one of them could build with their own means. We too could build churches if our friends from abroad could furnish the money. But I cannot leave the Church spiritual, for the purpose of begging money to build the church temporal. The Lord is indeed appearing for our denomination in this country.

Contrary to the advice of some, I requested brother Tryon to make a stand for one fourth of his time in Washington. This place has been the high ground for Satan for years. Gambling, drunkenness and murder, and finally every species of vice, have maintained an undisputed sway. About three or four months since, brethren Tryon and Balor raised the standard of the cross and constituted a Church. Since then an entire moral revolution has been effected. Four weeks ago last Sabbath brethren T. and B., at the close of the evening service, invited any one who might feel the evil of sin, and their need of Christ, to come forward and be prayed for, when to their joy and astonishment, about one hundred came forward, each giving the hand, thereby saying, pray for me. Amongst that number were some of the most desperate men to be found in any country. So deep and ardent was the interest, that nothing could satisfy the congregation but a continuance of the meeting.

I received a letter from a gentleman of that place, dated on Tuesday night succeeding. Then the all absorbing question was, "What shall I do to be saved?" The meeting still continues. "Yesterday four were baptized; to-day four more. Surely that Scripture is fully verified with regard to Washington: 'Where sin abounded, grace much more abounds.'"

Yesterday I received another letter, an extract from which I will give you:

"A glorious revival of religion is going on at Washington, in the Baptist Church. They have had a meeting for ten days. Grocers have shut up and become religious. Blacksmiths shops are closed. Carpenters have left their work; and all have laid aside business to become religious. Mr. W. is under conviction; his daughter rejoices in hope, and his wife shouts for joy. Thirty have already joined the Church." Independence, Travers, and Mount Vernon, are sharing the good work.

Let me give you the copy of a letter received a few days since from a ministering brother in the interior.

RUTHERVILLE, July 5, 1841.

DEAR BROTHER HUCKSINS,—I take the liberty to write you, though I have not received a communication from you. I hope to have the pleasure of seeing you at our Association, to be held on Thursday before the second Lord's day in October, three miles from this place. You are appointed to preach the Association sermon. We hope the Galveston and Houston Churches will meet us on that occasion.

Some of our Churches are receiving considerable additions. The Independence Church, at its May meeting, received nine members; at its June meeting twelve more. The new Church at Mount Vernon, received at its June meeting fifteen. The Traverse Church, at its June meeting, received twelve. Many more in that neighborhood are enquiring after the way of truth.

Brother Tryon spends his time in Washington county. The people are highly pleased with him. But Colorado county is very destitute. An active, energetic preacher is much needed between Lagrange and Austin. We have established a Church at Camanche, twelve miles below Austin. In your correspondence with the United States, be careful to plead for Colorado county.

Your brother in Christ,

W. T. Cox.

Thus, dear brother, you will perceive that God has not forgotten to be gracious, that though many of our brethren who have cast off Texas in their prayers and hopes, as composed of a people who had sunk entirely beneath the reach of converting grace, yet God has not given it up. He has heard and is still hearing prayer that is offered up in this land. There is a good degree of interest awakened amongst the black population. I preach every Sabbath one sermon to the blacks. I enjoy the service much. Twice a month, I hold a meeting for hearing religious experience amongst them. These meetings are full of interest, so much so that members of other Churches, and even men of the world, have begged the privilege of attending. I attended a negro prayer meeting one week last Sabbath. At the close of the sermon to them, our black brother Jo, came to me and said, "Masa, you must hold on a little longer. We must pray a little." So he called the brethren together, gave out his hymn, and sang; then followed several soul-stirring prayers.

Our Churches are beginning to hold their monthly meetings during the whole week, and the ministers adjourn one meeting just in time to reach another. And thus they must continue for months, if the Lord will give them strength. O that I could be with them. But though I cultivate a harder field than they, it is no less important. The mind on which they are called to act is excitable in the highest degree; there is a novelty too in preaching in the country. That on which I act is of New England and New York formation. The citizens of these two cities have been accustomed to the ablest kind of preaching. They have passed through revivals in their father land, and have become gospel hardened sinners.

But still "Ear-gate" is fully open, and every Sabbath indicates a softening of the heart. O that the Holy Spirit would come. We need this kind of mind thoroughly sanctified by its influence, in order to give system and order to the excitable and impulsive material which preponderates in the country. We need help. O that our young men in the ministry could see what I have seen, and hear what I have heard. They would feel. They would pray. They would act, and some of them at least, would come to Texas. How many will come to our aid this autumn? How many from Hamilton?

Let me hear soon from you. My heart bleeds for you, dear brother, and for our dear sister Hill. But be comforted, it is the Lord. The great Shepherd has taken the lamb to his fold first, in order to draw the heart of the parent by stronger attractions.

The effects of that severe cold which I caught when in New York last autumn, are still very severe. It produced, I fear, a permanent disease of the kidneys. But still I keep at work. My family enjoy comfortable health, though the heat has been more intense than was ever known in this country.

I need a large stock of second hand Sabbath school books. There is a very great demand for them. Will not each of our Sabbath schools in New England, furnish us with a few dozen. I know brother Welch's Sunday school, in Albany, would most cheerfully do it.

ORDINATION.—Mr. WILSON COGSWELL was ordained as pastor of the First Baptist Church in Charlestown, R. I., on the 26th ult. The following were the order of exercises: Reading the Scriptures by Rev. Benedict Johnson, of Exeter; Introductory prayer by Rev. James R. Stone, of Wickford; Sermon by Rev. Thomas Leaver, of Newport, from Gal. vi. 14; Ordaining Prayer by Rev. Erastus Denison, of Groton, Conn.; Charge to the candidate, by Rev. T. Leaver; Right Hand of Fellowship by Rev. J. H. Baker, Kingston; Address to the Church by Rev. A. G. Palmer, Westbury; Benediction by the candidate.

The day was delightful; the congregation numerous and attentive; and the exercises solemn and impressive. It is confidently believed that an influence salutary and abiding was left on many hearts. Bro. Cogswell has commenced his labors with this people under circumstances encouraging for usefulness to the cause of truth and the souls of men.

A Meeting-house was erected in this place during the year past, which was dedicated to the service of God in February last. Bro. A. G. Palmer preached the sermon on the occasion, from Psalms 132: 1, 2.—Chr. Watchman.

Communications.

For the Christian Secretary.

Licensing Men to preach the Gospel.—No. 4.

BRO. BURR.—I shall occupy but little time and space in what I have to say further upon this subject. The queries and suggestions of "A Pastor" seem to demand of me a word of explanation.

After noticing the plan proposed in No. 2d of my communication, he says: "S. B. says nothing about any previous opportunities being given to the candidate to officiate as a public speaker." In reply, I would say that it is hardly a supposable case that an individual would come before his church to request a full License, until he had improved his gifts to some considerable extent within their limits, or elsewhere, if invited to do so. It is undoubtedly the duty of every church, to encourage those of her members who may be impressed with convictions of duty to preach the Gospel, in the exercise and improvement of their gifts. And this period of probation or trial, I would have continued as long as the church and candidate were mutually agreed to continue it—or until the time arrived when some decisive action was necessary.

With regard to the prosecution of studies, with the ministry in view, I suppose it may be done with the recommendation of the church and pastor, or without any recommendation, as every individual who possesses the means may enjoy the privilege of pursuing such studies as he pleases, and with such views with regard to the future, as he may choose to entertain. With reference to Beneficiaries, the Constitution of the Education Society plainly defines the conditions upon which aid is granted. These conditions are virtually what I have proposed, and amount to about the same thing as a full license, with the advice of a council of ministers. (See Art. 8.)

I hope no one will understand me as advocating the erection of an Ecclesiastical Court of ministers, without whose sanction no individual should dare to open his mouth to plead the cause of Christ, or to whose dictation the church must passively submit. Far from it. I want no Hierarchy. All I claim is, that ministers should be treated in character, and that the churches should not trust men into their society and connexion, without their advice or consent.

The plan I propose, I think will be beneficial to both ministers and churches. It will secure the harmony of the churches, promote union of feeling and action, and bind in closer bonds of Christian affection the ministering brotherhood.

"A Pastor" will see that we are not very severe in our sentiments.

I will only add, if churches think favorably of this plan, I hope they will adopt it, but if they choose to pursue their former course, I shall throw no further obstacles in their way. S. B.

For the Christian Secretary.

The Christian.

I saw him struggling up the hill of difficulty, his march was toilsome and weary—enemies assailed him, thrusting their arrows of envy, malice and detraction into his pierced and wounded bosom; watching with Argus eyes for his every halting, when his faith seemed even for a moment to stagger; but onward—upward he pursued the narrow pathway, his countenance beaming with serene brightness, at every obstacle removed—every difficulty overcome, his eye of faith steadfastly fixed upon Him who had become his strength, his righteousness, and his strong deliverer; his bosom calm and peaceful as a summer's eve, indicating that he lived not for himself, but unto Him who had purchased his ransom at an exceeding cost. Anon I saw him in the hurry and bustle of life—a strait-forward and disinterested course characterized his every movement; a benevolent anxiety for the souls of others, overcast his

countenance as he mingled with the promiscuous crowd in the hurry and bustle of active life, while witnessing their eager thirst for gain, their utter recklessness of principle, and the frauds and deceptions practiced upon the unsophisticated and less shrewd, while he endeavored humbly to drop the admonitory lesson to all, in example, if not permitted by exhortation; a calm and dignified honesty of purpose—of singleness of eye to the glory of God, sat upon his open countenance, as he passed along from day to day: not one person as a man of business, and quite another in the conference room with his brethren, but so uniform and consistent, that none could notice him without observing "he had been with Jesus." Again, I saw him; it was at the early dawn—the god of day was throwing his broadest beams over a world awaking from slumber and repose, streaking the eastern horizon with his radiant glory, ushering in the new day, obedient to the will of the God of the Universe. Yes, it was at this calm and delightful hour, I saw him on his knees in his closet, girding on his armor to encounter the duties and trials of the day, upon which he had just entered. The Spirit's softest, melting influences seemed to hover over him, as his contrite heart melted before the mercy seat. He arose, refreshed and invigorated, renewedly prepared for the conflict. Again I saw him in the same delightful posture at the close of the day, pouring out his soul overflowing with love and repentance, for the continued rich and tender mercies of his Heavenly Father, deeply lamenting his unworthiness, acknowledging the kind and faithful guardianship of that Hand which had sheltered him in a strong tower, and renewedly consecrated himself and all he possessed unto Him in time and eternity. I saw him alone in his family; joy and contentment reigned within; and that domestic bliss which nought but the grace of God can sanctify and make pure; no jealousies, envies or bitterness, none of the darker passions which disturb the human breast, parting asunder the dearest ties, and blunting the finest sensibilities of our nature, were suffered to enter his dwelling, while a lively and holy happiness pervaded the whole circle, a savor of piety seemed diffused throughout the abode, prayer like incense ascended to heaven like sweet sacrifice, morning and evening, from that altar consecrated to Him whom he acknowledged as the author of every good and perfect gift. Again I saw him: it was in the dark vale of sorrow and affliction; lover and friend had been taken from him; the flowers of domestic happiness, which had budded and blossomed, promising brightly, withered and faded away; friends, who in his sunniest days had smiled, knew him not now in his affliction; his brightest hopes were blasted, and his dearest expectations cut off in a moment; a frowning providence seemed to hang over him; yet behind the cloud, his eye of faith could catch the sweet smile of his Saviour, as he bowed in sweet submission to the divine will, saying "it is well." None knew the secret depths of his heart's sorrow, none could bind up his wounded spirit, but the great Physician: to Him he unremittently applied, and found grace to help in time of need; no word of murmuring, of complaint, escaped his lips as he quietly bowed to the divine will. I saw him also in the house of God; a heavenly beam lighted up his countenance as his heart responded to the delightful sentiment of the Psalmist, "a day is better in Thy house, than a thousand elsewhere;" his soul seemed to catch the rapturous strains of the angelic choir above, as the praises of the King of the universe arose from hearts and voices below; a devotion not mistaken seemed to take possession of his soul, as in humble adoration and thanksgiving, he unitedly supplicated the throne of Heavenly grace. He listened to the melting strains of a Saviour's dying love, as if for eternity! and when the wants of a perishing world were brought to view, his heart warmed with a disinterested benevolence; while the box was in circulation, his mind was not calculating whether the tramp of fame, of popular applause would echo, and re-echo his noble acts of generosity from one extent of the country to the other, but he felt in view of the coming judgment as if he must work while the day lasted, that soon the night of death would overtake him, when he should be called to give up an account of his stewardship. Indeed, he felt as if he was but the dispenser of that bounty which God had kindly committed to his trust, and hence acted accordingly, forgetting not to accompany his donation with sincere prayer for its usefulness. Yes, and still again I saw him. It was at the last trying moment of human existence; already had he heard the whispering angels say "child, come home;" he had entered the dark valley! but lighted with the Star of Bethlehem, he feared "no evil"—he entered the vale without a sigh, without one lingering look behind, with triumph and with song, knowing that "to depart was far better," and anticipating a crown of glory when he should reach the burning gates of the celestial city, he could almost hear the seraphic notes of Paradise breaking upon his ear, as the cold waves of Jordan beat upon his frail barque, but angel spirits came and safely conveyed him over, where "the wicked cease from troubling, and the weary are at rest." Such was the last closing scene; none could have witnessed it without being deeply impressed with the sublime realities of that religion, to establish which had cost the blood of the Son of God. JUSTITIA.

For the Christian Secretary.

MR. EDITOR:—Meeting the other day with a beloved Christian brother who was a subject of the same revival with myself in this city (Hartford) in 1816, but whom I had not seen for very many years, many interesting reminiscences were called up by him. Among the rest, my friend narrated a circumstance respecting the late Rev. Dr. Nathan Strong, at that time (1816) pastor of the Center Congregational church in this city.

The anecdote interested me a good deal, not so much perhaps from any very strong bearing that it has on the topic upon which it treats, for I do not claim it to have a very strong bearing upon it, as from its being a reminiscence of Dr. Strong, in whose memory, although of a different denomination from him, I confess I feel a great and increasing interest. My friend had been educated a Congregationalist, and pretty much all the friends whom he held near and dear, were of that persuasion. His conversion to be sure was rather among the Baptists, but from the circumstances named above, he was particularly desirous of uniting with the Congregational people, if to use his own expression, he could "by any means make his baptism do." He accordingly called on the venerable doctor and signified a wish to converse with him on the subject of baptism. The venerable gentleman seemed reluctant to enter on the subject, but said to the youth, for such truly my friend then was, "I am as ready

to go into the water [to immerse] as Mr. Cushman is." My friend, then as always pretty persevering, pressed the Dr. for a conversation on the reasons for infant baptism. The worthy gentleman at length set a time when, if he would call on him, he would have a conversation with him on the subject. The young gentleman called at the time—Dr. S. conducted him into his study and favored him with an interview of about an hour. The Doctor remarked, in entering on the subject, that he had become an old man—that he viewed himself on the borders of the grave, and that he certainly could not have any motive to mislead him or any person on that or any other subject. He then went somewhat at large into the subject of infant baptism, the reasons for it, and advantages of it, but did not, my friend said, seem to draw from scripture in its favor to the extent that he expected, but rather from reason on the fitness of things, as the advantages of it to parent, child, &c. "He proceeded," said my friend, "with great candor, and I will do him the justice to say without showing any wish to proselyte me to his belief." My friend not feeling at all competent to enter into an argument with Dr. Strong, contented himself with asking questions on points where his mind labored, or was in the dark.

The result on the mind of my friend, was, a full conviction that infant baptism was not founded upon the word of God. Scarce a doubt, he said, was left in his mind, after the interview, that the Baptists were in the right, and the Congregationalists in the wrong, on the subject of baptism, and he soon after united with the church here under the pastoral care of Bro. Cushman.

Now, Mr. Editor, although I do not claim that the story I have told furnishes any thing very decisive on the baptismal controversy, yet I think there are two or three things worthy of notice in it.

1st, This profound divine and father in the Congregational churches did not discard immersion as baptism. In this respect he took somewhat different ground from certain unfledged third or fourth rate theologians of the present day. Which is right, Dr. Strong or they?

2d, My friend noticed that his worthy pastor drew but little from scripture. Can any reason be assigned, except that there is but little there to be drawn from, to support infant baptism?

3d, The Doctor's reasons, such as they were, were such as convinced my friend of the fallacy of the practice he was endeavoring to uphold, notwithstanding his prejudices and wishes were enlisted in its favor.

For the Christian Secretary.

"I will not go to Church."

This assertion is made by many individuals, and especially those who profess to be the followers of Christ. A brother is informed that the minister has in contemplation to leave his pastoral charge, and stands in need of his pay. The brother replies,—"We are informed in the Bible that the gospel is a free gift; therefore it is obvious that it was never the design of the Almighty that it should be sold. I am poor, and it is certainly unkind in my brethren to require me to pay any thing. I cannot walk with them—I will not go to church."

Here is one apology. Another has found something wrong in the preaching,—the minister speaks too fast, or too slow, or he is too cold and lifeless. "I cannot," says the good brother, "keep awake under such preaching;" or perhaps the speaker is too pointed in his remarks. "O," says the brother, "the minister is personal. I shall not go to church to be lashed in such a manner." Another imagines that he has discovered something in the choir that ought not to be: the chorister has an unpleasant voice, or some of the singers make sounds that are not in exact accordance with his own taste; or perhaps a violin is employed in the choir. "I cannot endure such singing," says he, and "fiddling, how inconsistent with divine worship! I shall not go to church to hear such music."

These are some of the apologies made use of to justify a neglect of the sanctuary of God; but there are others more common. Perhaps the weather has not its ordinary pleasantness,—a brother considers it unfavorable, and consequently it would be imprudent to attend church. "I do not wish," says he, "to endanger my health, or to injure my clothing by going abroad in the wet atmosphere; therefore I shall not go to church to-day." But the apology more frequently urged is, ill health. A brother finds himself very suddenly and unexpectedly taken ill on Sabbath morning, so that he cannot attend church.

Reader, art thou a professed follower of the Lord Jesus Christ? Have these apologies ever been urged by you? Remember that the omniscient God knoweth the inmost recesses of the heart, and ask yourself if such excuses will avail before the eternal throne! Do you expect to be justified in neglecting the worship of God in his sanctuary, because that you are required to lend your aid to bear the burden, or because the preaching or the singing is not in exact accordance with your own wishes? Will unpleasant weather afford you a favorable pretext for tarrying from the house of God, when, could you obtain a dollar of the sordid dust of earth, rain or snow could not detain you? Will the excuse which you now urge of ill health, avail you when you appear before the eternal throne? Let your own conscience reply; but remember that that Being who scans the Universe can read in all hearts, and every man will be rewarded according to his deeds. To lukewarm professors he has averred, "I will spue you out of my mouth," and be assured that every item of his word will be fulfilled with the most terrible punctuality. R.

For the Christian Secretary.

East Killingly, Sept. 1841.

BRO. BURR.—Since I wrote to you, prosperity has still attended the means of grace. About sixty are now rejoicing in the mercy of God. Sixteen more have been added to the church, which makes in the space of three months, forty-four who have been baptized and joined the church in this place. Our prospects at present are still promising, and a spirit of enterprise and liberality are now prevailing in this Society to an extent which never before existed; in proof of which they have expended between \$70 and \$80, to increase the Sabbath-school library. They are also about purchasing a separate library for the teachers. They have likewise subscribed enough to purchase a good bell; and as for some months past the meeting house has been filled to overflowing, and numerous applications have been

Mr. Cushman was at that time pastor of the church here. His point of fact Dr. S. did not live a year after this.

made for slips, they have raised a very handsome subscription for the purpose of enlarging and improving their house of worship, which has only been built about four years. If you are at all acquainted with the former history of this church and society, you will see that God hath done great things for them. The only object I have in mentioning these facts is, to show that wherever there is a revival of religion, there is a spirit of benevolence, generosity, and enterprise. Yours affectionately, JAMES SMITH.

For the Christian Secretary.

I Wonder,

Why every professor of religion, who is the head of a family, don't take a religious newspaper.

I wonder why any professors of religion will continue to make, sell, and drink intoxicating liquors. I wonder how a Church can expect to be blessed and built up while any considerable portion of its members practically oppose the Temperance reformation. I wonder why all the professed followers of Christ cannot at once deny themselves the use of all intoxicating drinks, and thus wipe from the church one of her darkest plague-spots.

I wonder what would become of one half of our churches, if some eight or ten of their praying, moral, active members were taken away.

I wonder if any body will thank me for these hints. S. B.

Christian Secretary.

HARTFORD, SEPTEMBER 24, 1841.

CIRCULAR LETTER.

The Hartford Baptist Association to the several churches they represent:—

BELOVED BROTHERS:—

We address you at this time under circumstances much more than ordinary interest. The past year has been with us, most emphatically, a year of the hand of the Most High! Many of the churches have been visited with seasons of special refreshing from the presence of the Lord, and from nearly all we have received intelligence of their general peace and prosperity. It is a great joy, that an increased attention has been paid to the organization and management of Sabbath Schools, Bible Classes, and other means of religious improvement, and that a more systematic and generous policy has been pursued in reference to the various institutions of Christian benevolence.

For all these encouraging indications, it becomes us to render a grateful tribute of praise to the Author of all mercies, and in the language of the Prophet of old, we claim:—"Hitherto hath the Lord helped us."

But brethren, while we thus address you in the language of congratulation in view of your present peaceful and prosperous state, we would beg to be indulged in a word of exhortation also.

The great Apostle to the Gentiles declared, that, notwithstanding the high elevation which he had attained in a life of godliness, he did not consider himself as being perfect, but felt the importance of striving for still higher attainments in piety. Nor did he fail to enjoin the same upon his brethren—even those whose example of faith and Christian patience he boasted of as his crown and lap.

The same sentiment the apostle Peter inculcated in his epistles to his Christian brethren. Although he had just greatly on account of their conversion, yet he would not let them understand that their redemption was not yet complete. They must pass through a conflict before they could reach their crown. Hence he exhorts them to put on the whole armor of the Gospel; to add to their faith, virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity.

In accordance with the spirit of such exhortation, we would urge, in this our annual epistle,—The duty of striving for a higher standard of piety in our churches. This duty might be far below that of the primitive disciples who, as has been intimated, were exhorted by the Spirit not to rest satisfied with any attainments they had made; a godly life; but leaving these, to go on unto perfection. Without dwelling, however, on this point, let us present a notice of a few things in connection with the present state of the church and the world, which enforce the importance of the duty before us.

1. The first thing that we notice, is the character of those who are converted and brought into our churches at the present day. We think it will be found upon examination that a majority of our converts are in the infancy of life,—young persons with habits unsettled,—principles unestablished. They are in that plastic state of which their characters are easily moulded according to the various influences that are brought to bear upon them; and nothing is more certain than that they will, to a very great extent, assume the same standard of piety that exists in the churches with which they become connected. This being the case, it becomes a question of very great consequence, whether, with the present state of religious feeling that pervades our churches, we may reasonably expect that our young disciples will, generally, become eminent in the practical godliness? Though they may, for awhile, exhibit the spirit of entire consecration to the service of Christ, yet there is not reason to fear, lest, in forming an ultimate standard by which to graduate their religious and moral life, they will fall so low as to expose themselves to the most snares and temptations? The danger might not be so great with persons farther advanced in life,—with characters formed and with principles matured. The foundation of these principles, together with a more intimate acquaintance with the temptations of the world, might operate as a safeguard—preserving their religious characters from being far below what it should be. But with persons in the infancy of life, this safeguard is wanting. They are peculiarly exposed to the "darts of the wicked," and it were to us that nothing but a high sense of religious obligation could lead them to that high sense of religious obligation.

A most sacred and scrupulous regard for whatever is pure and excellent, together with an uncompromising horror for whatever is derogatory to a Christian profession, will secure to them a strength and fixedness of principle by which they will be enabled to keep the commandments of the heart in abeyance. In youth there is great danger lest the dividing line between right and wrong, between sin and righteousness, be not drawn with sufficient strictness. Little sins, under the guise of innocent amusements, may be indulged without any fearful apprehensions, until the most fatal inroads are made upon religious character. "Keep thy heart with all diligence," is an exhortation addressed to no class of disciples with more propriety than to those in the morning of life. If we proportionately strengthen the barriers between righteousness and unrighteousness—to render the Christian graces so conspicuous and attractive, that those who unite with us in church relationship shall be sweetly and irresistibly drawn upward

in "the path of the just." Instead of a moral ice-house, let the church become a well-watered garden where every budding plant shall be made to thrive and open its blossoms in a healthful religious atmosphere.

2. Our second remark is, that the purity and safety of the church call for a higher standard of piety among her members. Nothing will save the church from error and heresy, but an unwavering devotion to truth; and as a general fact, it may be asserted, that in proportion to the state of true piety with an individual or a community, this devotion will be found to exist. One of the greatest hindrances to the progress of truth at the present day is, a want of suitable regard for the sacredness and importance of its precepts. Young converts are liable to form a wrong estimate of their obligations to comply with these precepts, by witnessing lax principles in reference to them among older professors of religion. The claims of truth may not be properly balanced with the claims of society and the inclinations of the natural heart. The feelings of a person in the first stages of a religious life are, to a great extent, in accordance with the will of God. The language of the young convert is, "Lord, what wilt thou have me to do?" All the requirements of Jehovah he stands ready to obey. Hence he goes to the Bible to learn what those requirements are. But he meets with one, perhaps, a compliance with which will subject him to great personal inconvenience. It may cause him to appear singular before the world—or it may bring down upon him the censure of his dearest earthly friends.

Now all that is necessary in such an emergency is, that high sense of religious obligation, that sacred regard for truth which will prompt the young disciple to obey the dictates of duty, regardless of all personal considerations. To countenance palpable error among Christians, under an apprehension that an effort to correct it will be attended with personal inconvenience, indicates, to say the least, a want of suitable regard for the truth, and is justly calculated to awaken alarm in reference to the purity of the church. Where truth and error come in contact with each other, a combat must be expected. It is idle to suppose that the church will rid herself of the remaining errors of a darker age, or escape the contamination of those that now assault her, without any clashing between the principles of right and wrong. It cannot be. So long as the respective advocates of these opposite principles maintain their ground, the struggle will go on. Hence the exhortation, "that ye should earnestly contend for the faith which was once delivered to the saints."

By these remarks we would not be understood as encouraging uncharitable denunciations, or a resort to acrimonious strife in securing the church against error. Zeal without knowledge, though spent in a good cause, will rarely accomplish any good result. We not unfrequently see persons earnestly striving to accomplish an object which may in itself be good, while the motives that influence them spring from mere selfishness, or a desire to secure the gratification of their own wills, irrespective of the nature of the object for which they contend. We have but little hope for the promotion of truth from such advocates as these. As a general rule, if not a universal thing, it will be found that the only successful reformers in overthrowing error have been those whose lives were subject to a high standard of religious discipline—who loved truth for its own sake, and who labored to promote it, not from a desire to carry a point, but from a sacred conviction of duty—an honest belief that God required it at their hands. Such reformers as these the church needs at the present day. Let the standard of her piety be sufficiently elevated, and the demand will be met. Truth will triumph and error cease.

It has been intimated, also, that the security of the church calls for a higher standard of piety among her members. We mean by this, that the church is exposed to dangers peculiar to this age, against which nothing but a more elevated state of piety will render her secure. Time would fail to mention these dangers separately.

We notice only the following:—

The present is a period of great prosperity to the church. This will affect, essentially, the elements with which she is composed. It will bring in learning, and wealth, and influence. These, subjected to a proper religious control, may be rendered highly useful in advancing the cause of truth and righteousness. But it may very seriously be questioned whether, with our present standard of piety, such acquisition of power will not be highly dangerous. Let pride and eagerness, let a love of show, an undue regard for mere external ceremonies, and a vain confidence in worldly influence be indulged, and consequences the most disastrous may sooner or later ensue. The church of Christ will remain secure from these dangers, only as a spirit of meekness and humble dependence on God shall be promoted.

3. Another consideration from which we shall urge the importance of a higher standard of piety is, the influence which the church is called upon to exert towards the world's conversion. Never have the facilities for sending the Gospel to the destitute been so great as at the present time. Never has the church been placed under obligations so immense. A door has been opened by which access may be had to the inhabitants of almost every nation on earth. The fields are ripe already to harvest, and fearfully solemn are the indications of Providence, calling upon the church to hasten in the sickle and gather in that harvest. But is the church prepared for this great work? We think she is not. Our reasons are these.

First.—Wherever we send the gospel and establish churches, we must necessarily give to these churches a standard of piety. But would it be safe for a Christian community in a heathen land to adopt as their standard the piety of the American churches? Could we reasonably expect that a Burman, a Hindoo, or a Chinese convert with such a model of Christianity for his imitation would long resist the temptations of idolatry? It is useless to say that such churches will form their religious character after the example of our missionaries whose piety is generally of a more elevated character than that of ordinary Christians. This cannot be the case to any very great extent. We shall find it impossible to cultivate one kind of religion at home, and another abroad. We may send forth our missionaries, but printing-presses, and even scatter broadcast that Voltaire, which inculcates humility, self-denial, and active benevolence, but if we fail to exhibit these principles our efforts, our labor will be in vain. The world will never be converted by precepts without examples.

Again.—Before we may reasonably hope for the world's conversion, the church must have more faith in regard to the certainty of such a result, and put forth exertions corresponding in some good degree to the magnitude of the work. Where that work is done, it will require immense labor. To visit the millions of Asia, Africa, Europe, and America, and the islands of the sea; to break to them the bread of life, and lead them from the worship of idols to the knowledge and worship of the true God, will require a spirit of devotion to the cause of Christ, such as has not been witnessed since the days of the apostles. It will lay a tribute upon our time, our energies, our property, (and it may be) our lives. Persevering martyr-crowns are even now in readiness to deck the brows of some of our young disciples who will go forth into the enemy's dominions, and seal their faith with persecution and death. Christian fortitude

will be put to a severe test before the great commission of the ascending Redeemer shall be fully executed. Moral energies of immense power will be put in requisition. The church must have on her whole armor!

Brethren, let us ponder these solemn considerations. Let us think of our personal responsibilities to God, our duties to one another, and to the church of Christ, the purchase of his blood. Let us remember, also, our relation to a world in ruins, and the solemn account which we must soon render to our final Judge. Let us dwell more in our meditations upon the labors, the sweat, and death-agonies of our Atoning Sacrifice. Let us think more about the soul—its bliss in glory, or its pains in hell. And in view of the things, let us strive to be more prayerful—more devoted—more holy—more like Christ.

American Board of Commissioners for Foreign Missions.

The annual session of this body was held in Philadelphia Sept. 8th and 9th. Mr. Hill, the Secretary of the Board, made a verbal statement of the principal features of his report, "from which we gather," says the U. S. Gazette, "that the income of the Board during the past year had been \$235,000; the expenses for the same period \$265,000, and that a debt of \$58,000 had been incurred. The necessary expenses of the Board for the year ending July 31st, 1842, as estimated by the Prudential Committee, will be \$273,000; and should the receipts during that period but equal those of the preceding year, the Board would be indebted at least \$96,000. At the close of the period named, the sum of \$331,000 would be needed, and the amount short of that would be the debt of the Board. Upon this subject Mr. Hill made some very interesting remarks, as did several other gentlemen."

In view of the present financial embarrassments of the Board, a resolution was passed to meet again in January next in the city of New York.

This Society is sustained by the efforts of the Congregationalists alone, and yet it will be seen that its receipts amount to nearly a quarter of a million of dollars, whilst in the Baptist denomination only about one third of this sum is raised for similar purposes, although we number more than twice as many communicants as the Congregationalists. The editor of the Baptist Record very appropriately asks, "Why cannot our Board be supplied with funds thus liberally, to send the gospel to the perishing heathen? Are the Baptists less able, or less liberal? Or do our Congregational brethren do more than God requires of them? We admire their liberality and zeal, and yet we do not believe that it will ever be said to them, ye did too much for my glory; but we do fear that too many professing Christians will hear the reproach, I was hungry, and thirsty, and sick, and in prison, and ye ministered not unto me."

For the following proceedings we are indebted to the Congregational Observer.

Another subject of interest engaged the serious attention of the Board, and was finally disposed of in a way which we trust will be satisfactory to all parties. The following letter sent to the Editors by request will lay the matter fully before the reader.

FARMINGTON, Sept. 15, 1841.

Dear Sirs,—It has been anticipated for some time past that the subject of slavery would come up at the annual meeting of the American Board, and fears have been entertained by not a few, that some unpleasant excitement would occur. Having been present at the recent meeting of the Board, I will state briefly, for the information of such of your readers as are interested in the subject, what was done.

The only manner in which it was brought up, was by a communication from fourteen ministers of New Hampshire, all honorary members of the Board. They asked in a kind and respectful manner, an expression of opinion on the subject of slavery. The communication was referred to a committee, of which Rev. Dr. Woods, of Andover, was chairman,—Chief Justice Williams, Rev. Dr. Hawes, Rev. Dr. Dow, and some others, were members. Only one of the number favored what are known as anti-slavery views. Indeed it was said by several of them after the report was brought in, that they were at first entirely opposed to any action on the subject. After much deliberation, however, and after solemn prayer too, a report was unanimously adopted, and read by Dr. Woods, immediately after the communion service.

The report commenced with a warm tribute of respect to the signers of the communication, and expressed entire approbation of the manner of presenting the subject. It then entered at some length, and in a clear and satisfactory manner, into an explanation of the first object of the Board, viz.: "the promulgation of the gospel amongst the heathen." This was its sole object. There were many evils in the world, but this was the only one to which the Board could particularly direct its attention. And there were many modes of doing good, but the Board, as such, could not leave its proper sphere to engage in any of them. In relation to the particular evil in question, viz.: slavery, "it was manifest that the Board, as such, could have no sympathy with it." This was the substance of the report, and in its whole manner struck me as calm, dignified, and Christian-like.

After it was concluded, the Rev. Dr. Skinner, of New York, objected to it, on the ground that in Southern eyes it might seem to imply an approbation of anti-slavery efforts, and because it pronounced slavery an evil. He moved that it be laid on the table, which was seconded by Thomas Bradford, Esq. of Philadelphia. Another motion was made by John Tappan, Esq., of Boston, seconded by Rev. Dr. Bates, to recommit it, with instructions to omit the offensive insinuations. These motions were opposed by Dr. Woods, Judge Williams, Dr. Dow, Dr. Cox, Secretary Greene, (very strongly,) Secretary Anderson, and finally by Rev. Dr. Palmer, of Charleston, and the Rev. Mr. Blodgett, from Georgia. Dr. Palmer said that no individual at the South, whose influence would be of the least value to the Board, would be dissatisfied with the report, and this was confirmed by the gentleman from Georgia. This

seemed to quiet those Northern gentlemen who were so sensitive for the South, and the report was unanimously adopted by the Board.

Yours very truly,
J. T. NORTON.

A Political Anti-Slavery Convention was held at Gilman's Hall, on Thursday the 16th inst. About one hundred delegates were present. Levi Yale, 2d, was appointed President, and S. M. Booth and Samuel Deming Secretaries.

A committee of seven was appointed to prepare business for the convention. This committee reported a plan of organization, a preamble, resolutions, &c. Messrs. Codding and Booth spoke at length on the resolutions; several other members also took part in the discussion, after which the Report was unanimously adopted. The substance of the Report was

1st, That the anti-slavery party in this State take the name of THE LIBERTY PARTY.

2d, To create a political organization throughout the State, to consist of a State Central Committee, county, district, town, and neighborhood committees. The duties of these committees are similar to those of other political parties. We have not room to give the resolutions entire; one or two, however, will give a general idea of the sentiments entertained by the convention.

2. Resolved, That slavery, as a system, is the creature of law, and as a system, must be abolished by the repeal of law, through political action.

13. Resolved, That having unfurled the political banner of Liberty and Equal Rights, we commit our cause to God, determined to abide the issue, with unwavering confidence in the truth of our principles, and in the certainty of their final triumph.

The convention then proceeded by ballot to nominate candidates for State Officers, when the following persons were nominated.

FOR GOVERNOR,
FRANCIS GILLETTE, of Bloomfield.

LIEUT. GOVERNOR,
LEVI YALE 2d, of Meriden.

FOR SECRETARY,
JOHN C. LEWIS, of Plymouth.

FOR TREASURER,
SAMUEL DEMING, of Farmington.

FOR COMPTROLLER,
LEWIS BEERS, Jr., of Stratford.

S. M. Booth, I. Codding, and A. G. Bodwell, were appointed a State Central Committee. I. Codding, J. C. Lewis, and W. Lyman, were appointed a committee to employ S. M. Booth as an agent to devote his time to the cause of Anti-Slavery political action in this State.—A full account of the proceedings of this convention will probably be published, in compliance with a request of the convention, in the Charter Oak, Observer, and several of the political papers in this city.

THE THIRD READER; for the use of Schools. By Samuel G. Goodrich. Hartford: Tyler and Porter. 1841.

Mr. Goodrich is already extensively known as the author of a number of popular juvenile works under the cognomen of "Peter Parley." The work before us is the third of a series of school books, designed as reading lessons. The first volume consists of easy lessons, embracing few words beyond the vocabulary of mere childhood. The second volume carries the reader still farther onward, and the present volume brings him to a wider and more varied field of literature. A short extract from the Preface will give a general idea of the work.

"The design of the author of these books, is, that they should be studied, and that the pupil should be made to regard them as containing ideas which he is to appropriate to himself, as if, to use a familiar illustration, each lesson were a nut he is to crack, and from which he is to pick out and eat the meat. With this view, questions are annexed to the lessons, and teachers are recommended to add others, calculated to make the pupils think of, and reflect upon what they have read."

We shall attend to the article in the Church Chronicle next week—our time having been too much occupied the present week to give that attention to the subject which its importance demands.

The Minutes of the Hartford Baptist Association are ready for delivery. Application may be made at this office.

Temperance in Cincinnati.

Extract of a letter dated
CINCINNATI, Sept. 12.

"We have great times here in the way of Temperance: the Washingtonians are doing wonders—they hold meetings every night in the week, at different places, and are doing a vast deal of good. So much have the Coffee House Keepers been affected by the reform, that some have requested the money they had paid for a license to be refunded, as they say it is a losing business with them. I presume we should have had more serious times the first night of the mob, if it had not been for the Temperance meetings, as many of the two-fisted, hard cases were at the meeting, and knew nothing of the riot till quite late."

Selected Summary.

From the Boston Daily Mail, Sept. 18.

Arrival of the Caledonia.

FIVE DAYS LATER FROM EUROPE.

The British Royal Mail Steamship Caledonia arrived at the wharf this morning at half past 6 o'clock. She left Liverpool on the 4th, and brings London papers to the morning of that day.

The news, it will be seen, is of considerable importance. The commercial depression still continued in Great Britain, and the distress occasioned by it in most of the manufacturing districts was most appalling. The Liverpool papers state that there never was a period in the history of England when the poorer classes suffered more from the want of employment, and the advance in price of almost every description of food. One English paper openly

recommends a war with the United States as the only means of giving people employment, and saving them from starvation.

A vast number of Irish peasants have, as usual, gone over to England to assist in the labors of harvest. A great proportion of them from the unfavorable state of the weather, were suffering great privations, and many of them were in the ulcer workhouses.

THE BRITISH PARLIAMENT.

The British Parliament assembled on the 20th, but as the new Ministry was not yet complete, very little business had been transacted. The London Times gives the following as the new Ministry:

The Parliament was opened by commission, the Lords Commissioners being the Lord Chancellor, the Marquis of Normandy, the Earl of Clarendon, and Viscount Duncannon.

The Lord Chancellor acquainted their lordships that her Majesty, not thinking fit to be personally present there that day, had been pleased to cause a commission to be issued under the great seal, in order to the opening of and holding of the new present parliament.

Sir Robert Peel, First Lord of the Treasury.
Right Hon. H. Goulburn, Chancellor of the Exchequer.
Lord Wharncliffe, President of the Council.
Lord Lyndhurst, Lord High Chancellor.
Duke of Buckingham, Privy Seal.
Earl of Aberdeen, Foreign Secretary.
Sir James Graham, Home Secretary.
The Duke of Wellington, in the Cabinet without office.
Lord Ellenborough, President of the Board of Control.
The Earl of Haddington, First Lord of the Admiralty.
The Earl of Ripon, President of the Board of Trade.
Sir F. Pollock, Attorney General.
Sir W. Follett, Solicitor General.
Lord Lowther, Postmaster General.
Sir H. Hardinge, Secretary at War.
Sir E. Knatchbull, Paymaster General.
Earl de Grey, Lord Lieutenant of Ireland.
Lord Eliot, Secretary for Ireland.
W. E. Gladstone, Vice President of the Board of Trade.

The remaining appointments are not yet finally arranged, but there is no doubt that the following noblemen and gentlemen will hold office in the Ministry:—Lord Maitland, Lord Liverpool, Lord G. Somerset, Earl of Chesterfield, Lord F. Egerton, Sir G. Clerk, Sir W. Rie, Sir F. Sugden, &c.

THE CROPS.

It will be perceived by the following that the state of the crops in England is better than was anticipated at the last arrival.

MONTHLY CORN CIRCULAR.

The following is the monthly corn circular issued by the Messrs. Sturge:

"BIRMINGHAM, Sept. 1st, 1841.

"The weather during the last month, like the present, was with little exception, very unfavorable. It rained, and to fine, and a great deal of wheat, with some barley, oats, and peas, were secured, but in good order; and we have already more new wheat offering in our market than old, the quality of the former varying 2s per bushel; the yield is generally complained of.

"The best parcels have realized 8s 6d to 9s per 62 lbs. The duty on foreign wheat is nearly certain to be 2s 8d on the 10th, and probably 1s per quarter on the 17th inst., after which period, should the weather not be very unfavorable, it may advance as far as it has fallen. In consequence of the quantity of ordinary new wheat, we calculate that 1,400,000 to 1,600,000 quarters of wheat and flour will be liberated at the lowest point, and that much more will be required before another harvest.

"The quantity of old wheat in the hands of the farmers is certainly less than since the same period in 1838. Large purchases on English account have been made in the French, Spanish, and Mediterranean markets; the last named will not arrive before the duty advances.

CHINA.

[From the Second Edition of the Times.]

We have been put in possession of the following intelligence of a date a few days later than that of any authentic news from China.

We understand that while the negotiations were still pending, the trade was carried on, and the ships loading at Whampoa as formerly. Freight for British ports 7s to 8s per ton. Teas had risen 30 per cent; European goods very little in demand, and all transactions were made in cash, owing to the unsettled state of affairs.

AWFUL RIOT—Several lives lost.

Our city was thrown into great excitement last night.—It originated from a quarrel between a few negroes and whites, on Columbia street, between a few negroes and whites, in which one of the latter was stabbed and cut most awfully; so that it is thought he cannot live. In consequence of this, two or three thousand persons collected around the houses of the negroes on Sixth street, East of Broadway. The negroes, apprehensive of an affray, had armed themselves with muskets, and fired upon the crowd. The Mayor informs us he thinks two whites and two negroes are killed, and about 15 or 20 wounded, mostly whites.

During the affray, a cannon was brought up, loaded with slugs, and fired down Sixth street two or three times, raking the streets, but with what effect is not yet known.—The Mayor who was on the ground all night, called out two military companies, the Grays and Guards, and both squares from Fifth to Seventh, are guarded by, and under control of the military and a large number of volunteers, the negroes being all confined to their houses.

No destruction of property of consequence has taken place.

The city is still in great excitement; and a special meeting of the Council is to be held at 10 o'clock this morning, when strong measures will undoubtedly be taken to preserve the peace of the city.

A Town Meeting of the citizens generally, is to be immediately held for the same purpose.

From the Cincinnati Gazette.

As was anticipated the mob, efficiently organized, early on Saturday evening organized, commenced operations, dividing their force and making attacks at different points, thus distracting the attention of the police. The first successful onset was made upon the printing establishment of the Philanthropist. They succeeded in entering the establishment, breaking up the Press, and running with it, amidst savage yells, down through Main street to the river, into which it was thrown. The military appeared in the alley near the office, interrupting the mob for a short time. They escaped through the by-ways, and when the military retired, returned to their work of destruction in the office, which they completed.—Several houses were broken open in different parts of the city, occupied by negroes, and the windows, doors and furniture totally destroyed. Among such is a Confectionary establishment, of Burnett near the upper market—a shop on Columbia near Sycamore—the negro church on 6th street, and four or five houses near it—a small frame near the Lyngue on Broadway, and several houses on Western Row near the river. One of their last efforts was to fire or otherwise destroy the Book establishment of Messrs. Truman and Smith, on Main. From this they were driven by the police, and soon after, before day-light, dispersed from mere exhaustion.

Monday Morning, 3 A. M.

No disturbances have occurred in our city during the night. The different military companies were stationed at various points through the city. Captain Taylor's troop of horse, together with a large number of citizens formed themselves into companies of about thirty each, who kept up a patrol until about 2 o'clock, when the citizens generally retired leaving the military on duty.

MAINE.—The Boston Post gives returns from 351 towns and plantations, in which the aggregate vote for Governor, is as follows:

Fairfield, dem.	45,673
Kent, whig.	35,725
Majority for Fairfield,	9,948

VERMONT.—Returns from 175 towns, show the following result:

Smile, dem.	17,796
Paine, whig.	18,249
Hutchinson, Abolition.	2,990

We understand the Thursday evening train of cars from Hartford, were detained about half an hour in passing the curve at Cedar Hill, by running over and killing two cows. The baggage car was thrown off the track—but no other damage was done.—Register.

THE NEW CABINET.

The President sent in the following nominations to the Senate on the 11th inst., all of which were confirmed on the 13th:

Judge Upsher, of Va., Secretary of the Navy.
Justice McLean, of the Supreme Court of the U. S. Secretary of War.
Hugh Legare, of S. C., Attorney General.
Walter Forward, of Pa., Secretary of the Treasury.
Charles A. Wickliffe, of Ky., Postmaster General.
Mr. Webster, Secretary of State, in a letter addressed to H. Ketchum, Esq., New York, announces his intention of remaining in the Cabinet. He states that the delicate and important affairs now pending in his Department, and which intimately affect the preservation of the peace of the country, induce him to this step.

MARRIED.

At the Retreat, in this city, on Monday Morning, 13th inst., by the Rev. Mr. Gallaudet, Mr. Thomas Upson, of Berlin, to Mrs. Marietta Smith, of this city.
In Suffield, by the Rev. Mr. Lane, Sept. 15, Erastus H. Hanchett, to Miss Corithia Owen, daughter of Joab Owen, Esq.
In Guilford, on the 16th inst., by the Rev. Mr. Dutton, Mr. Charles A. Ball, of Middletown, to Miss Harriet E., daughter of Mr. Billy Chittenden.

DIED.

In Enfield, Aug. 20th, Mrs. Amelia Burbank, wife of Mr. Lorenzo Hull, aged 32.
"Blessed are the dead who die in the Lord."
In Lyme, on the 13th inst., Mrs. Sarah G., wife of Capt. David Morely, and daughter of Jonathan Harshorn, of this city, aged 38 years.
In Ashford, on the 17th of August, Mr. Ephraim Square, aged 93 years and six months. Mr. Square was one of the veteran soldiers of the Revolutionary War. He was engaged in the battle of Bunker Hill, and in the taking of Burgoyne, and ever remained a lover to his country, and a friend to equal rights. He also was a professed soldier of Jesus Christ.

Receipts for the week ending Sept. 23.

J. H. Hubbard, 2 00; Miles F. Norton, 2 00; J. P. Kent, 75; Z. A. & J. King, 75; Richard Wheeler, 1 75; E. Moore, Jr. 1 00;

NOTICE.—The sixteenth Anniversary of the New Haven Baptist Association will be held with the Deep River Baptist Church, on Wednesday and Thursday, the 6th and 7th of October next, commencing on Wednesday, at 10 o'clock, A. M. Introductory sermon by Rev. D. T. Shaler, or his substitute, Rev. D. C. Haynes. Sermon on Missions, social education, on Wednesday evening by Rev. Harvey Miller, and Missionary Sermon, on Thursday, by Rev. T. C. Teasdale, or his substitute, Rev. F. Hawley.

The following resolution was passed at the last association, to which the attention of the churches is specially requested.

"Resolved, That the churches of this Association be, and hereby are requested to furnish, at the next meeting of the Association, the important facts in their history."

The churches are requested to state in their letters the number of scholars in their Sabbath Schools, number of teachers, and number of volumes in Library; also the amount paid for various benevolent objects.

HENRY WOOSTER, Clerk.

Deep River, Sept. 14, 1841.

NOTICE.—The annual meeting of the Sabbath school Convention of the Ashford Baptist Association will be held at Pomfret, Sept. 29th, at 10 o'clock, A. M. A full attendance of the pastors of churches, superintendents and teachers is most ardently desired, as some very important business is to come before the Convention.

Williamette, Sept. 14th, 1841. J. B. GUILD, Sec.

NOTICE.—The Twenty-fourth Anniversary of the New London Association will be held, according to appointment, with the Baptist church in North Lyme, on the last Wednesday of Sept., at 10 o'clock, A. M. Introductory Sermon by Dr. Francis Darrow, or his alternate, W. G. Miller.

Norwich, Sept. 6, 1841. W. PALMER, Clerk.

NOTICE.—The Second Anniversary of the Sabbath school Society of the New London Association will be held on the evening previous to the session, in the same place, at 7 o'clock. It is very desirable that every Sabbath school be represented, and it is earnestly requested that every school make returns to the Secretary of their situation at or before the 20th inst., that he may be enabled to make out a complete statistical statement of the Society to be presented by him at the Anniversary above mentioned.

Norwich, Sept. 6, 1841. Z. L. SMITH, Sec.

NEW GOODS.

W. M. B. DAVIS, No. 131 Main street, has received his full supply of Cloths, Cassimers, and Vestings, and is now prepared to offer the best assortment of the above goods in this market, either at Wholesale or Retail.

Among the assortment may be found,

CLOTHS.

French, German, English, and American Cloths, of extra super, medium and low priced qualities; black, blue, green, olive, dahlia, gold and silver, &c. &c.

CASSIMERS.

Wool dye black, diamond, stripe, ribbed, plaid, plain, and various fancy mixtures.

VESTINGS.

Rich London and Paris Vestings; Florentine, heavy plain and figured Satins, rich figured and plain Silk and Cotton Velvets, Cashmets, Valencia Chalfs, Quiltings, &c. &c.

FOR OVER COATS.

Pilot and Beaver Cloths—Black, blue, green, diamond, &c.

TRIMMINGS.

Padding, Duck, Sealskin, Wiggins, Buttons, Thread, Twist, Sewings, Silk and Worsted Serges, Suspensors, Brown Hollands, Plaid Facings, Tailors' Cravats, Silk and Worsted Cord, Silk and Worsted Binding—together with a general assortment of Tailors' Goods, at Wholesale and Retail.

Hartford, Sept. 17, 1841. SW27

The Cheap Store.

A. F. HASTINGS has made large additions to his stock of DRY GOODS within the past 3 weeks, and is now able to offer extraordinary bargains.

In Woollens, he has a splendid assortment of plain and diamond, Beaver and Pilot Cloths, Broad Cloths, Cassimers and Satinets. Also a handsome assortment of Vestings, Flannels in White, Scarlet, Yellow, Black and Green, of all qualities and widths, and at very reduced prices. Some superior Welch Flannels, that are warranted to wash without shrinking.

Merinos, Alpachas Cloths, and a new article of Silk and Woolen Damask goods for cloaks, that are very splendid and durable. Mouselin de Laines, Chalfs, Printed Saxons, Worsted, Plaid, and Bombazines in a large and attractive assortment.

Silks in Black, Blue Black, and colored, of the newest and most approved styles for luxury and durability. Prints in French, English, and American from 6 1/4 to 37 1/2. Also elegant 4-4 plain and willow Scotch Ginghams, Furniture Goods. Counterpanes and Quilts, Linen Sheetings, Damask Table Cloths and Diapers, Napkins, Russia Duck, Bird's-eye and other Diapers.

Article of superior 6-4, 7-4 and 8-4 Brown Linens, Damask Diapers, in the piece which is far superior to the Brown cloths commonly used.

Cord Cotton, Worsted and Woolen Table, Piano and Stand Covers, Damask Linen Crumb cloths.

Domestics, Bleached and Brown Sheetings and Shirtings, from 6 1/4 cts. to extra fine goods. Ticks of all prices, Bating and Wadding, Cotton Flannels, &c.

Gloves and Hosiery of all descriptions and prices, embracing Gentlemen's, Ladies' and Children's sizes. We have probably the cheapest goods in the Hosiery line now in this city. Shaws in Rich Broads, Stripes, Tartans, Mouselin de Laines and Flannel. Rich Cheese Scarfs and Ribbs.

Umbrellas, Velvets, Tailors' Trimmings, Stocks and Cravats, Net Bags, Purse, &c. &c. All at prices that will satisfy the purchaser that No. 219 is the Cheap Store.

WANTED IN EXCHANGE.—2000 pairs Wool Socks and Stockings; 2000 yards homemade Flannels; 2000 runs mixed and white Yarn.

A. F. HASTINGS, opposite the Court office.

Sept. 24. SW28

